

# THE CHRISTIAN HERALD.

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## BRITISH AND FOREIGN BIBLE SOCIETY.

*Speeches at the 13th Anniversary, (continued from page 8.)*

Thanks to the Vice-Presidents were moved by W. T. MONEY, Esq. M. P.

“ My Lord,

“ Never having addressed such an assembly before, I hope I shall meet with indulgence. In proposing the thanks of this Society to your Vice-Presidents, I should feel that I had undertaken a task to which my powers were quite unequal, if it required that I should expatiate on the merits of those eminent personages, and their services, in the cause of Christianity ; but the distinguished exertions which they have made to forward the glorious work in which we are all engaged, have been too conspicuous, and too often the theme of admiration in this place, to make it necessary for me, in submitting my proposition, to do more than indulge the impulse of my own feelings, in assuring them that their services are no less appreciated by their countrymen in the East, than they are by their fellow Christians at home. From that distant quarter of the globe, where the Gospel is widely diffusing its blessings, I have lately returned ; and among the delightful enjoyments which awaited my return to my native land, one of the most gratifying to the best feelings of my heart has been to be associated with this excellent Institution, whose great and pious exertions to circulate the Scriptures among the natives of India, I have had the happiness to witness. and, as far as depended on my humble efforts, to promote. Having passed many years in India, particularly on the western side of the Peninsula, I venture, at the suggestion of some friends in this Society, to offer a few observations which have occurred to me, on the state of Christianity in that interesting portion of the British dominions. I consider, my Lord, that the first great step taken to propagate the Gospel on the western side of the Indian Peninsula, was the establishment of a Bible Society at Bombay :—that Society was formed under the auspices of one of your Vice-Presidents, Sir Evan Nepean, who, I understand, solemnly pledged himself, before he took his departure from this country, to promote the objects of this Society. That pledge he has amply redeemed. I am happy to take this opportunity of declaring, from my own personal knowledge, that, by his example, his influence, and his purse, he has largely contributed to advance the great cause under his government, and to extend its blessings wherever the British authority could favour its adoption. At the formation of the Society at Bombay, it had to encounter the strongest prejudices, which had been excited in the minds of the natives, who were led to fear that some measure of compulsion

was intended for the introduction of Christianity among them ; but no sooner had the motives ascribed to us been expressly disclaimed, and our real objects clearly explained, than all apprehension vanished from their minds. The Second Annual Report of the Society will show how far it has succeeded in promoting the views of the Parent Society, what difficulties remain to be encountered, and what measures have been employed to overcome them.

“ A primary object, in the contemplation of its founders, (and as essential to the attainment of its end,) was, the instruction of the lower orders of British Protestants in India, and the establishment of schools for the education of Indian children ; an object which, I have reason to believe, is in a course of successful prosecution. The late Dr. Buchanan, in his *Christian Researches*, has observed, that European example, in the great towns of India, was the bane of Christian instruction. However just that observation may have been, I can now bear testimony, from some experience, that, since his time, the morals of every description of British residents in India are greatly improved ; a zeal for religion very generally prevails, and our conduct is more in unison with our doctrine, and better calculated to diffuse it. This change is to be attributed to the circulation of the Bible, to the Ecclesiastical Establishments which Dr. Buchapan recommended, to the labour of many able and pious Missionaries, and to the example of some of the highest in authority, an example always of powerful effect, and which, for the happiness of the governed, should ever be an indispensable requisite in the selection of a Governor.

“ I have been the more induced, my Lord, to notice the improvement in the moral and religious conduct of my countrymen in India, because a Roman Catholic Missionary, in a letter addressed to one of the Vice-Presidents of the Bombay Auxiliary Society, while he states our public and national virtues to be the subject of praise and admiration with all castes of Indians, represents them as treating our domestic manners and vices with the highest contempt : a greater libel than this, on the British character, was never published.

“ The great diversity of dialects which prevails within the limits to which the Bombay Society directs its attention, extending from Cape Comorin to the Isthmus of Suez, forms a considerable impediment to the speedy circulation of the Scriptures. The Society has endeavoured to overcome the difficulty, by increasing the number of translations ; but, as the work of translation is necessarily slow, we should not overlook the practice of the Portuguese, who taught their language to the natives of India, and made it a vehicle of their religious instruction. Their language has survived their empire in the East, and continues to be the medium of propagating their mode of worship, with a degree of success with which our Church, in the present zenith of our temporal power, cannot keep pace.

“ The Portuguese language would soon lapse into disuse, and its accompanying superstitions be supplanted by the pure faith of

the Gospel, if the English tongue were generally spoken by the natives, whose attachment would be increased by their identifying themselves with those whose language and religion they had made their own. It is by cultivating the language of Protestant Christians, and by the increased intercourse with them, which its attainment will produce, that the faculties of the natives are to be expanded, and their affections conciliated. As their judgment ripens, it will be prepared to let in that heavenly light, by which alone the Pagan can be led 'to cast his idols of silver, and his idols of gold, which they have made each one for himself to worship, to the moles and the bats.'

"What sort of abominations the Christian religion has to overcome, (and which, by the divine blessing on this Society, it will certainly overcome,) will sufficiently appear from the following fact:

"About ten or twelve miles from Poonah, there is a being, impiously styled the living God; I went to see it; and I found it to be an ignorant and pampered youth of fourteen or fifteen, apparently in a state of idiocy, and surrounded by votaries, paying him adoration. His history is briefly this:—About a hundred and seventy years ago, a Brahmin, of some consequence, said, that he had been informed, in a vision, that there should be seven incarnations of the Deity in his family: the promised number having concluded their mortal state of existence, the people interested in the farce set up a supernumerary, which was the boy I saw; and when asked if this did not exceed the number originally promised, they unblushingly said, it was very true, but added, it was a proof only that God could do more than he promised.

"But, my Lord, to return to that important object, the education of the Indian youth. The natives themselves are not adverse, but favourably disposed, to European instruction. Of this a memorable proof has been given, in the foundation of a College at Calcutta, by the Hindoos themselves, for the education of their children in European branches of learning. On the other side of India the disposition is equally favourable; some of the principal natives having solicited that a schoolmaster might be sent for from this country, to instruct their children, and they would liberally remunerate him with any salary the Government should think adequate to his services. It is, my Lord, to the great attention which has been paid to the early instruction of the children of natives, that, under the divine influence, Ceylon owes its pre-eminence in religious knowledge. That beautiful island, where I had the happiness to pass some time, surpasses the continent of India, as transcendentally in the fruits of Christianity, as in the luxuriant growth of its natural productions."

[After referring to certain interesting facts, in support of this assertion, and paying a suitable tribute of respect to the government of General Brownrigg, as patronizing all measures for the propagation of the Gospel, Mr. Money proceeded:]

"There is no part of the globe, my Lord, in which this Society



has more able and more zealous Auxiliaries, than in the Island of Ceylon: the ministers of the established church, and the missionaries of different sects, emulating the delightful example of harmony which prevails in this Society, cordially unite in the propagation of the Gospel: the only contest between them, is a competition to do good, and to accomplish the sublime object of their common mission—the conversion and salvation of their fellow-creatures.”

[After expressing how much the Society was indebted to Mr. Tolfrey,\* the Cingalese translator, and observing, that the natives were prepared for Christianity, Mr. Money resumed:]

“ A remarkable and interesting proof lately occurred, of the slow, but certain tendency of knowledge and civilization to promote the cause of Christianity in the East.

“ The Chalcas, or cinnamon peelers in Ceylon, are the most industrious, intelligent, and useful of the Cingalese, but they are not of the highest cast. On this account, they have been refused admission into the order of priesthood. Resenting this seclusion some years since, they selected one of their youths, of the most promising talents, and sent him to Ava, where the religion of Budhoo prevails, to study its mysteries, and receive ordination. On his way, he remained some time on the continent of India, in the British territories; acquired the Sanscrit language, and generally cultivated his mind. He continued some years in Ava, and was distinguished by the Sovereign of that country for his eminence in religion and learning; but, on his return to Ceylon, to execute the high functions of the priesthood, it appeared, that the measures which had been taken to qualify him for the pagan ministry had defeated their end, and raised him far above the duties he had to fulfil. The grace of God had opened to him the Book of Eternal Life, and he, and one of his friends and pupils, who had accompanied him to Ava, determined to become Christians, and were baptized, during divine service, in the church at Columbo. He aspires to become a Christian clergyman, and there is good ground of hope, that the conversion of this acute and learned heathen, will accelerate the general conversion of the natives, which, in the opinion of the most competent judges, must be accomplished, and at no distant period. A circumstance also occurred in my own family, so apposite and striking, that I hope it may be allowable to relate it.

“ Between two and three years ago, I went from Bombay into the Mahratta country, for the health of my family; and we encamped in the bosom of a beautiful grove at Lanocoly, about thirty miles from Poonah. One day, as our little girl, not three years old, was walking through the grove with her native servant, they approached an ancient and deserted Hindoo temple; the man, quitting the little child, stepped aside, and immediately paid his

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\* Intelligence has since been received, that death has deprived the Society and the world of this learned, pious, and indefatigable Translator.

adorations to a stone Bull, that was seated at the door of the temple. When he returned, the following dialogue took place between them:—‘Saumy, what for you do that?’—‘Oh, Missy, that my god.’—‘Your god—why your god a stone—your god no can see—no can hear—no can move—my God see every thing—my God make you—make me—make every thing.’

“We remained at this sequestered place for four months, and the scene I have described was frequently repeated. Saumy never failed to repair to the temple, and the dear child never failed to rebuke him for his idolatry. He became, notwithstanding, very much attached to her; and when he thought she was going to Europe, he said to her, ‘What will poor Saumy do when Missy go England?—Saumy no father, no mother.’ She instantly replied, ‘Oh, Saumy, if you love my God, he will be your Father and Mother too.’

“The old man, with tears in his eyes, promised to love her God. ‘Then,’ said she, ‘you must learn my prayers.’ And she taught him the Lord’s Prayer, the Belief, and her morning and evening Hymns. And, one morning, when we were assembled to family worship, Saumy, of his own accord, quite unexpected, came into the room, took his turban from his head, laid it on the floor, and, kneeling down, audibly repeated after me the Lord’s Prayer. From thenceforward there was a visible change in his whole conduct, particularly in his regard for truth. He became anxious to learn English, that he might read the Bible, and, in a little time, he accomplished the task. But I fear I am trespassing on that indulgence which I ought not to abuse; I shall therefore conclude, by submitting the motion which I hold in my hand.”

The Rev. GEORGE CLAYTON, (Independent Minister,) after a brief reference to the speech of the Mover, proceeded as follows:

“These votes of thanks, though in some sense customary, and matters of course, are not unmeaning or unimportant. I always view them in the light of a testimony—solemnly and deliberately given—not merely to the individuals immediately concerned in them, but to the Scriptures themselves, and to the Society which is devoted to the dispersion of them. When I look at that Society, Gentlemen, not as I behold it to-day in this crowded Hall, where all is acclamation and triumph, but when I view it in the calm retirement of the study, and as I have lately done through the curtains of a sick chamber; I can truly say, I am rapt in admiration of its constitution and movements; it comes over me in those forms of grandeur and majesty, which I have really no language to describe. I look with amazement and delight at the unincumbered simplicity of its plan; for it gives the Bible, and the Bible only—at the amplitude of its range; for the field is the world—at the multitude of its agents; for these are not easily calculated—at the vastness of its resources, which exceed the most sanguine expectations—at the magnificence of its successes; for these are now emblazoned in every dialect of the earth, and quartered on the escutcheon of many a crowned head in Christendom. But, Gentle-

men, it is not precisely in these views, that the Institution strikes my mind most forcibly—it is the characteristic spirit which it breathes; it is the evangelical aspect which it wears, it is the moral power it exerts, which render it the wonder of the world. In illustration of this, I hope I may be allowed to allude, though allusions have been well made already to the same topic—to the delightful harmony it has established and maintained among its friends. Those, as you all know, are composed of persons widely differing in minor points; they have been called a heterogeneous mass, a collection of discordant elements, a rope of sand; but here, at least, I must contend, all is congeniality and co-operation, and the most delightful harmony. There is no breach in the spirit of union, nor has the demon of discord yet stolen within the precincts of this earthly paradise. If it had been the wording of a particular creed, the constitution of a particular church, the increase and enlargement of a particular denomination, which had brought us here this day, we should have remained far enough apart, we should have been repelled from the centre which now attracts us, and driven and scattered as far as the east is from the west. But here we have one heart and soul: no sooner do we place our feet on the boards of the Bible Society, than we get within an enchanted ring; but it is a safe and salubrious enchantment: no sooner do we come within the reach of the white wands of your Committee men, than we feel the magic steal over us, and we lose the recollection of every thing but the Bible. I have heard this Society compared, (and I love the comparison,) to Joseph, “a fruitful bough, whose branches run over the wall,”—that wall of prejudice and separation which has too long divided us; and though on one side we see the rich and florid clusters of episcopal growth, and on the other, the less conspicuous productions of various denominations, yet when the combined juices are expressed, and when they are mingled in the entire produce of the vintage, every taste of peculiarity is lost; the wine is the wine of the kingdom, and it exhilarates the heart both of God and of man.

“And it is surely matter of joy, that this same spirit runs through all the descending gradations of this Institution. You, my Lord, and Gentlemen, have certainly clothed the Society from head to foot in the garment of charity—you have discovered the true seamless vest, and have, in this room, beaten out and composed that fragrant unguent which goes down even to the skirts of the garment.

“But I am not more struck with the harmony which is maintained among the friends of the Institution, than with the forbearance shown to her enemies. All have not come into her measures; she has certainly not conciliated, as some minds anticipated, the smile of universal complacency. On some occasions, she has been called on to vindicate her principles, and exonerate her innocence from charges founded in prejudice and misapprehension; but what, I ask, has been the spirit of the Society when she has been reluctantly dragged into the arena of controversy? It has been a spirit



of forbearance, conciliation, and forgiveness ; it has been the meekness and the gentleness of Christ. I will not undertake to say, that in some of the subordinate parts of the machine, there may not have been too much friction ; some of the under workmen may have been a little pettish and over-heated ; some of the inferior Secretaries, like myself, may have betrayed much of the irritation of zeal ; but when we have appealed to the Parent, and said, ‘ My Father, shall we smite them ? shall we smite them ? ’ the answer has uniformly been, ‘ Smite them *not* : wherefore shouldst thou smite those who have been taken captives by our sword and our bow ? ’ It is a wise maxim never to lose a friend, never to provoke an enemy ; but the height of wisdom is to transform an enemy into a friend. And this is the hourly policy and practice of this Society. If, therefore, an angry movement has at any time been made, and we have been tempted to call down fire from Heaven, because of unprovoked aggression, *your* admirable Secretaries have put an extinguisher on it, and said, in the temper of mild rebuke, ‘ Ye know not what manner of spirit ye are of.’ So that your Institution, Gentlemen, though it bears the marks and scars of the wounds it has received, imitates the spirit of him it serves, and says, ‘ Father, forgive them, for they know not what they do.’ It holds out the olive branch of peace, and tenders the hand of reconciliation ; and in this its magnanimity is transcendently apparent.

“ In the scale of worldly greatness, he is the hero who says, ‘ I will not brook an injury—I will resent it : ’ in Christianity, he is most truly great, who can say, ‘ I will forgive it.’

“ I wish to beg your Lordship’s attention to one more feature conspicuous in this Institution, which is the picture of *disinterestedness* it presents to the view of society, and of mankind at large ; and I think this particular feature has not had a due portion of notice on some former occasions. It is very obvious, that men may make costly sacrifices for the acquisition of great compensating advantages, and may devote their time and property to receive a recompense of abundant gain ; but I ask what gain do the numerous agents employed in this Society, obtain from coming into contact with it ? I do not, of course, speak of those who have real occupation in the secular affairs of the Society, and are specifically called to offices where pecuniary recompense is necessary and just, but I speak of those renowned and admirable men, your Secretaries, and of all those, who follow with humbler footsteps in their train ; and I contend, that in connecting themselves with this Society, they are out of pocket ; they are often thrown out of the way of preferment, and have to wade through dishonour as well as honour : through evil report as well as good report. No sordid, selfish blot cleaves to the unsullied hand of this Christian Institution ; our Institution spends, and is spent solely, for the glory of God, and the good of the human race, irrespective of the meaner objects of ease, or wealth, or fame. A picture this of *religious disinterestedness*, worthy the service of Him, who, though he was

## 24 Speech of the Rev. George Clayton, & Sir Geo. Grey.

rich, for our sakes became poor, that we, through his poverty, might be made rich.

"I will not trespass longer on your time, but merely to mention one other feature of excellence, which has often struck me, and with which I shall close; namely, that this Institution does unequivocally ascribe all the glory of what it has designed and achieved, to the only wise God. In proof of this, I refer to what fell from the lips of your admirable President. The Alpha and Omega of that Report which he has read, has been to annihilate human instrumentality, and to exalt divine agency; this was the tendency of its concluding strains, in which it did homage to the Lord God of Israel, who alone doeth wondrous things, and prayed that the whole earth might be filled with *his* glory. Never does this Society charm so much, as when it humbles itself and its achievements, and says, 'Not unto u, not unto us, O Lord, but to thy name be all the glory.' It was, my fellow-subjects, a gratifying circumstance, which is reported to have occurred at the coronation of our beloved Sovereign, (whom may God long preserve, and speedily restore!) When the youthful Monarch passed through that ceremony, he is reported to have inquired, whether it was customary to receive the memorials of our Saviour's death with the crown upon the head; to which the officiating Archbishop replied, there was no established law on the occasion; upon which the Sovereign immediately put off the crown, and deposited it at the foot of the altar, while he prostrated himself in a posture of profound humiliation. It is precisely what this Society has done to-day, and will continue to do, as I hope, till the latest day of its existence. Let it not be forgotten, that it was when Nebuchadnezzar swelled on the lofty turrets of that city which he had raised as a monument of his glory, that a watcher, and an holy one from heaven, was sent to rebuke his pride, and to terminate his dominion. It was when Herod, on a set day, arrayed in gorgeous apparel, made an oration unto the people, and they cried, 'It is the voice of a god, and not of a man,' that the angel of the Lord smote him, and he was eaten of worms, because he gave not to God the glory. And so soon as the worm of pride shall eat into the heart of this Society, so soon as this canker shall corrode that spreading tree, under whose shade the nations are reposing, so soon may we bid farewell to the prosperity of our Institution. But while harmony prevails, and forbearance is exemplified, while disinterestedness reigns, and the glory of all that is accomplished, is unreservedly ascribed to the King of Heaven, so long this Institution will realize, what I am sure is the wish of its warmest admirers and best friends, '*Esto perpetua!*' May it flourish for ever!"

The Hon. Sir George Grey, Bart., in moving the thanks of the Society to their Royal Highnesses the Dukes of York, Kent, Cumberland, Sussex, and Cambridge, and to His Highness the Duke of Gloucester, for their continued patronage of the object of the Society, stated:—"I have had repeated communications with ships of foreign nations, most of which have gladly received the Scriptures; through your Institution, they have been able to obtain them in their own languages. The captains and officers of His Majesty's ships show a readiness to receive them from the Admiralty, the Naval and Military Bible Society, and other sources.



23d Report of the London Missionary Society, (continued from p. 11.)  
INSULAR INDIA.

JAVA.

Mr. Supper, besides his former labours in the Dutch Church, in which he is now succeeded by a minister from Holland; holds meetings, twice a week, for prayer and expounding the Scriptures, as well as a monthly Missionary exercise, attended chiefly by the Portuguese and Malays. An auxiliary Missionary Society has been formed, in aid of the Netherland Missionary Society. Mr. Supper's activity, in distributing the Chinese Scriptures, has proved very beneficial. He has conversed with individuals, who, having read them, were induced to tear down from the walls of their houses those painted paper idols to which they had been accustomed to pay religious honours. Mr. Supper's sphere of usefulness is enlarged by his being appointed minister of the Malay Church; so that he has not only an opportunity of preaching to a great number of much-neglected nominal Christians, Malay and Portuguese, but to Chinese and Mahomedans.

SAMARANG.

Of Mr. Bruckner's services the Society is deprived, by his transferring them to the Baptist Missionary Society; to whom he offered them before he had apprised the Directors of any change in his sentiments.

AMBOYNA.

Mr. Kam's stated congregation is nearly doubled; and when he preaches in the Malay language, the people are so anxious to hear him, that they come to church an hour or more before the time of service, to secure places; and, at the Missionary prayer meeting, the church, which will contain 1000 persons, is full. The attention of the people to religious instruction appears to have been increased by very alarming earthquakes; and an obstacle to his usefulness has been removed by the readiness with which many of the masters now permit their slaves to attend worship—a privilege formerly much restricted; “but now,” says Mr. Kam, “many of the masters request me to instruct their slaves, having found, by experience, that the instructed are more faithful and diligent than the ignorant.”

Mr. Kam has paid a visit to the island of Banda, about 125 miles S. E. of Amboyna. He preached repeatedly, and there was a general disposition to hear. We trust that the Dutch Missionary Society will use its best endeavours to supply all their colonies of the East with faithful ministers of the Gospel; for it is said that there are twenty or thirty thousand natives bearing the Christian name, who are as sheep without a shepherd.

Mr. Kam is obliged to procure, with much labour and expense, written copies of his Sermons and Tracts, for distribution; but the Directors have just sent him a printing-press and types: they have also printed in London several thousands of Extracts from the Scriptures, in the Malay tongue, for Java, Amboyna, and other

countries in the east ; and they rejoice in the prospect of a large supply of the whole New Testament in that language, now printing by the British and Foreign Bible Society, being soon forwarded to Amboyna and other of the Molucca Islands: for such is the desire of many of their inhabitants for the Scriptures, that they would part with any thing they possess to obtain a single copy.

Mr. Kam reports, that the Auxiliary Bible Society in Amboyna is in a flourishing state, and that their subscriptions amounted to 4000 dollars.

#### CEYLON.

Mr. Ehrhart has been removed by Government from Matura to Cultura ; where he preaches, alternately, in the Dutch and Cingalese languages. He has also established a School, in which, by the help of under-masters, children are instructed in the English, Dutch, and Cingalese tongues. Mr. Read preaches twice a week in Dutch, and keeps a day-school.

#### CONTINENTAL INDIA.

The Brethren who sailed in the *Moir*, about a year ago, to strengthen the several stations in India, arrived safely at Madras on the 26th of August, 1816. Mr. Townley and Mr. Keith proceeded immediately, in the same vessel, to Calcutta, where they arrived on the 7th of September, in perfect health.

#### CHINSURAH.

Mr. May, in his last letter, states that the number of Schools under his care amounted to THIRTY, in which there are more than 2000 children under instruction.

Mr. Pearson has been sent out to Mr. May's assistance ; and he has been joined by an European, approved by Mr. Townley and himself.

#### GANJAM.

The proceedings of Mr. Lee at Ganjam have been much interrupted by the ravages of a fatal fever, which prevailed there for a considerable time ; by which the Schools were broken up, the congregation dispersed, and many of the native inquirers removed by death. In the course of a month, about 700 persons fell victims to its rage.

Mr. Lee, by the advice of his medical friends, embarked for Madras, from whence he wrote in September last, when both Mrs. Lee and himself were seriously ill ; so that it was feared a voyage to England must be tried, as the last resource for the recovery of their health.

Mr. Lee, however, unwilling to quit the scene of his labours, resolved to proceed to Berhampore, about twenty miles from Ganjam ; and there abide, if his health would permit, in order to form Schools among the natives, and to render it a branch of the Ganjam Mission.

Mr. Lee, being at Madras when the *Moir* arrived, had an opportunity of meeting with Mr. Mead and Mr. Render, whose intention was to settle in Travancore, as successors to Mr. Ringle-

taube, who had left that station, without giving time for the Directors to supply his place.

Some circumstances preventing them from proceeding to that destination, Mr. Render was to assist Mr. Lee at Berbampore, and Mr. Mead remained in Madras.

MADRAS.

Of the safe arrival of Messrs. Knill, Reeve, Mead, and Render, at Madras, we have received the agreeable information.

Mr. Loveless's Free School flourishes : he had 128 scholars, with the prospect of further increase. Schools, he says, must be a principal object regarded by Missionaries in India.

M. Knill will, as proposed, continue at Madras, as the assistant of Mr. Loveless.

VIZAGAPATAM.

Mr. Pritchett having procured a better situation in the town for the School, the number of children is considerably increased, and a far greater number of persons attend the preaching of the Gospel.

In September 1815, Mr. Dawson joined the Mission at Vizagapatam, to the great joy of Mr. Pritchett, who much needed his assistance ; Mr. Gordon having been so afflicted with a liver complaint, as to oblige him to take repeated voyages for the recovery of his health.

BELHARY.

Numbers of the Heathen call on the Missionaries, to make inquiry about " this new way ;" and some of them appear to have received serious impressions : but the fear of losing caste and encountering the angry opposition of their friends, too frequently keeps them in a painful state of hesitation.

Four native Schools continue to prosper ; and the divine truths which the children read and commit to memory, have begun to produce some happy effects. Several more Schools in the neighbouring villages are in contemplation.

Much good has been done among the Military of the 84th regiment. They have contributed, together with other pious soldiers of the 69th regiment, the sum of 43*l.* ; besides a donation of 4*l.* to the Tract Society, whose publications have been highly useful, and particularly acceptable to the sick soldiers, of whom there are, at times, considerable numbers in the hospital.

The Missionaries have completed a third Catechism, and a large tract of Scripture extracts, which they transcribe for the use of their pupils ; but they earnestly long that their trying labours in this respect may be abridged by the use of a Press, which they trust that the Authorities in India will grant them. They are also proceeding in the great work of translating the Scriptures into the Canaara language ; but, through the illness of their Moonshee, they have not been able to make the progress which they desire.

SURAT.

The brethren have commenced two Schools, in one of which many of the natives are learning the English tongue : the other is



for the English and half-caste boys. Mrs. Fyvie also has commenced a School for English and half-caste females. Every Sunday morning the brethren preach to the soldiers; and, in the evening, in their own house, to all who are disposed to hear.

Besides the city of Surat, the Missionaries have their eye on two places north of it; Baroach on the Narbuddah, and Cambay at the upper end of the gulf: each of these places requires two Missionaries at least.

The Directors have just dispatched, on board the *Asia* for Bombay, Mr. Donaldson, one of their students at Gosport (with Mrs. D.); and hope ere long to augment the number of labourers in this important station.

#### MAURITIUS.

Mr. Le Brun's Schools have succeeded beyond expectation. Governor Farquhar not only countenances Mr. Le Brun, but has been pleased to address a letter to the Directors, from which they will take the liberty of making a short extract.

"It is with great pleasure I now communicate to you the flourishing state of the Schools established here by Mr. Le Brun. This indefatigable Missionary has succeeded in the difficult task of inducing the free-coloured population of Port Louis to send their children for instruction, not only in the elementary parts of education, but also in the doctrines of the Christian Religion; and this he has effected, notwithstanding the indifference, not to say opposition, which was to be expected in a colony, and in a class of population, where religious principles were destroyed by the Revolution, and the profession of them treated as hypocritical and contemptible. On this account Mr. Le Brun deserves the greater credit: he has shocked no man's opinions or prejudices; but holding the noiseless tenor of his way, persevered in the meritorious course, until the number of his scholars has become too great for one man, however zealous and assiduous, to attend to. I trust, therefore, you will excuse me in soliciting the attention of the Directors to an increase of the means of affording education to the numerous poor of this colony."

His Excellency has done more than offer this advice: he has placed at the disposal of Mr. Le Brun a spacious building, well adapted to the purpose of education. The Directors are looking out for a suitable helper for Mr. Le Brun; one who is acquainted with the French tongue.

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#### SAVANNAH RELIGIOUS TRACT SOCIETY.

From the Annual Report of that Institution it appears that during the past year, the first of its existence, the Board of Managers have distributed upwards of thirty-two thousand Tracts.

"Beside the provision of Tracts in the English language, the Board thought it expedient to procure some thousands of copies in the French, Spanish, and German languages. These have been sent to German settlements in this state, and South-Carolina, to the

Floridas, and to New-Orleans. From individuals, to whose care were committed parcels of Tracts in the above languages and in the English, they have received the pleasing information that those to whom they were given expressed their thanks for them.

Of the Tracts committed to the care of the President, for New-Orleans, the Board have received an account in a letter from himself directed to the treasurer, which is presented with this report. This letter, they trust, will encourage the Society in the pursuit of its beneficent course.

The tracts in the French, Spanish, and German languages, were procured from the London Tract Society.

The following copy of a letter from the Rev. W. B. Johnson, president of the above society, after his return from a tour to New-Orleans, not only evinces the practicability of an easy and profitable distribution of tracts in that region, but furnishes likewise the cheering prospect of a growing attention in the inhabitants generally to the means of grace, and of a spirit of liberality pervading the various religious denominations, not excepting the Roman Catholics of that country, which is as delightful as it is surprising.

BEAUFORT, (S. C.) 16th May, 1817.

*My Dear Brother*—As the Corresponding Secretary of the Savannah Religious Tract Society is now absent from the city, I address this communication to you, and request you to lay it before the Board at its approaching session.

You remember, my brother, that in the month of November last I received from our librarian in Savannah, several thousand tracts on religious subjects, in the French, Spanish, and German languages, for distribution in the city of New-Orleans. Anterior to my departure from the Atlantic shores, I remained some time in this town, and took the opportunity a little previous to the meeting of the Board of the Tract Society in this place, to present to that body through their president, a copy of the constitution of our society and a few copies of the tracts, which I had with me.

At Charleston, from which port I sailed, I had the pleasure, at the request of the Spanish consul, to put into his hands several copies of tracts in the Spanish and French languages.

On my arrival at New-Orleans, I proposed to some gentlemen, who have been the most active in benevolent and pious exertions in that city, the formation of a Religious Tract Society; offering to present to such a body as soon as formed, the tracts, with whose distribution I was charged. These gentlemen doubted the propriety of the attempt, and yielding to their judgment, I made no further efforts towards the organization of such an institution. I found besides in the possession of one of them a considerable number of tracts which had been sent to him from England for distribution.

As it was not deemed advisable to form a Tract Society in the city, through which, as a suitable channel, I should have preferred that the tracts committed to my care should have been distributed, I then commenced the circulation of them myself. In the prosecution of this design, I passed through the streets in company with a pious friend, carrying with us as many tracts as we could. These were presented to the persons whom we met, and to the inhabitants of the houses which we passed. In many instances, those who received one copy, not satisfied with that only, would ask for a supply for the whole family. And as we passed along, we were frequently followed by little crowds, who came eagerly to ask for the "*little books*."

Besides thus distributing them personally, I put into the hands of individuals little parcels for distribution in their circles respectively; and the numbers which remained at the time of my departure from the city, were placed in the hands of the pious youth above mentioned, on whose zeal I can rely for their extensive circulation.

I also distributed a considerable number of tracts among the mariners, in the hospital, and in the prisons.

To beggars who visited the house in which I resided, for alms, I read several of the tracts in the French language, to which they paid great attention, and in which they appeared to take a deep interest.

I visited in the Lower Faubourg a French family, who were people of colour, but free. The family consisted of a mother, a son and daughter. The mother understood English tolerably well, but her son and daughter were unable to understand a word of the language. Her son, a youth of about eighteen years of age, lay very ill. To this afflicted family I paid more visits than one, and when with them read to them some tracts in their native language, to which they paid the most solemn and earnest attention. And I have some reason to hope that they received some benefit from those little tracts, which in other instances have been so much blessed.

It is however to be lamented, my brother, that among all the tracts we have received in the French language, we have none that possess a peculiar fitness for those countries in which the Roman Catholic religion prevails. While in New-Orleans, I was presented with one in English, entitled the History of Andrew Dunn, an Irish Catholic. This tract I must beg leave to recommend to the Committee of Selection as one proper for their adoption and worthy of being translated into the French and Spanish languages for distribution among Catholics.

In addition to the interesting scenes which opened upon my view in the distribution of tracts in New-Orleans, I can with pleasure say, that the scenes, which presented themselves in relation to the cause of the Redeemer's kingdom in general, were not less interesting and important. The congregations that wait on the preaching of the gospel are numerous and deeply attentive. The monthly concert meeting for prayer is attended with much life and



### *Remarks on the establishment of a Miss'y Seminary. 31*

interest. A regular weekly prayer meeting is held also; and in these assemblies, Christians of different denominations meet in the most cordial and harmonious manner, and mutually exercise their various gifts.

To the Roman Catholics I had the opportunity of preaching in their Cathedral, with the permission of the priest, in behalf of the Female Orphan Society—hundreds were present. This Society is pursuing its benevolent course with great zeal and interest, and I trust will be the means of much good in the city of New-Orleans.

From this state of things in that city, I cannot do otherwise, my brother, than strongly hope that the day is not far distant when a great work of the Lord will be carried on there. Allow me, therefore, to congratulate the Board on the agency with which God has honoured it in contributing something towards this desirable state of things, by means of those Tracts which they have sent to that city. Affectionately yours in best bonds.

WILLIAM B. JOHNSON.

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#### MISSIONARY SEMINARY.

(FOR THE CHRISTIAN HERALD.)

At the late annual meeting of the Northern Missionary Society in the city of Albany, the Rev. Robert Forrest, of Delaware county, directed the attention of the Society to the expediency of forming, without delay, (in conjunction with the other Societies in the United States to be severally invited) a Missionary Seminary, for the express purpose of educating youth for preaching the Gospel among the heathen, &c. He observed that the theological seminaries already instituted in this country, however good, were not adapted to the instruction of Missionaries, who, besides obtaining a proper knowledge of divinity abstracted from local controversies, ought to be instructed in a system of pastoral duties adapted to heathen and catholic countries, and should have the means afforded them for the acquisition of foreign languages; and, if destined for South America, should be better informed respecting the civil and ecclesiastical policy of these provinces than they can now be from any publication in our language. Notice was taken of the missionary seminaries in Europe, such as that instituted by the Missionary Society of London, under the direction of Mr. Bogue of Gosport, where there is an excellent course of missionary lectures delivered; and the seminary at Rotterdam, for the benefit of the Netherland Society. It is only since the Missionary Society of London received the fruits of their seminary, that they have been successful among the heathen, and that the want of such institutions is peculiarly felt in other societies. In the year 1804 the Rev. Dr. Livingston, in a sermon preached before the New-York Missionary Society and published, directed the public attention to this important subject; and it is much to be regretted that during thirteen years it has been neglected. If means had been used to form such a seminary as that established at Gosport, there would have been a considerable

### 32 Contributions to the American Bible Society.—Poetry.

saving of expense, and our American missions would have presented a very different aspect from what they do at present.

This business having been first introduced into the Board of Directors of the Northern Missionary Society, particular notice was taken of it in their report to the Society, which met the following day. The Society having become *auxiliary to the United Foreign Missionary Society*, resolved, that their Board of Directors express to that Society their views respecting the expediency of forming a Seminary, and pledging themselves to aid it to the utmost of their power. Might there not be a meeting by delegates upon this very important subject, either in New-York or Philadelphia?

— A Constant Reader.

#### AMERICAN BIBLE SOCIETY.

CONTRIBUTIONS of *thirty dollars* each, to constitute the following *clergy-men members for life*:—Rev. Stephen N. Rowan, by a number of ladies at Greenwich, N. Y.; Rev. Samuel Fisher, of Paterson, N. J., by a friend; Rev. ———, Pastor of the Presbyterian Church in Fredericksburg, Virg., by the female members of the congregation; Rev. Thaddeus Pomeroy, by the trustees of Randolph, Mass.; Rev. Asa Meade, by the Female Reading Society in Canterbury, Conn.; Rev. Peter F. Wynkoop, of Hyde Park, Dutchess County, N. Y., by a friend; Rev. Thomas De Witt, by the ladies of Hopewell and New Hackensack, Dutchess County, N. Y.; Rev. John Gosman, by the Female Bible Society of Kingston, Ulster County, N. Y.; Rev. Jacob T. Schultz, by the ladies of Lebanon, N. Y.; Rev. Dr. Ashbel Green, President of Princeton College: also, *thirty dollars* from Mr. Robert Gosman, of Kingston, Ulster County; \$200 from the Montgomery Auxiliary Bible Society; \$400 from the Ohio Auxiliary Bible Society; \$300 from the Bible Society of Salem and vicinity, Mass.; \$32 from the Cumberland Bible Society, N. J.; \$100 from Thomas P. Ives, Esq. of Providence, R. I.; \$100 from Roswell L. Colt, Esq. of Baltimore.

DONATIONS to the *Biblical Library*, by the *British and Foreign Bible Society*—Royal Stereotype Pica Bible—Brevier ditto—Minion ditto—Nonpareil ditto—Pica Testament—Welsh Bible, 8vo.—ditto ditto, 12mo.—Gaelic ditto, 8vo.—ditto Testament—Mank's Testament—Irish ditto—French Bible—ditto Testament—Dutch Bible, 8vo.—Danish Testament—Italian ditto—German Bible, 8vo.—ditto ditto, 12mo.—do. Testament, 24mo.—Spanish Testament—Portuguese ditto—Ancient and Modern Greek Testament—Modern ditto—Arabic Bible, 4to.—Esquimaux Testament—Mohawk Gospel—Ethiopic Psalter, 8vo.—Syriac Testament, 4to.—7 sets of the Society's Reports, in calf, extra.

#### On seeing the last Rose for the Season hanging on the Tree.

Yon lovely solitary rose,  
That bends the stem whereon it grows,  
And drops in seeming woe;  
Those flowery friends it seems to  
mourn,  
Who fallen never to return,  
Bestrew the dust below.

Despoiled of beauty, see them laid  
Beneath their mother's leafy shade:  
They tell that lovely flower,  
That it, like them, must quickly die;  
Then, wafted by the zephyr's sigh,  
Its leaves will strew the bower.

Returning spring again will grace  
Their mother with another race,

As sweet and fair as they:  
They'll kiss the sun, and drink the  
dew,  
Be praised while they're unspoiled and  
new,  
Yet only have their day.

Thus man's frail race spring up and  
bloom:  
To-day they live—but in the tomb  
To-morrow low they lie.  
Yet when the soul is purged from  
crimes,  
Though sinks the frame, the spirit  
climbs,  
And blooms beyond the sky.

[Youth's Mag.]